CATHOLIC ·ACTION·

Vol. XVIII, No. 2 February, 1936

MERITS OF OUR CATHOLIC PRESS

A Catholic Press Month Message

By The Most Rev. Hugh C. Boyle

ALMA COLLEGE LIBRARY Alma, California

Curbing Communism in the U. S.

The World Catholic Press Exhibition

"Catholic Action" and Catholic Press Month

Catholic Action and Catholic Pharmacists

"YOUTH AND CATHOLIC LEADERSHIP"

N. C. W. C. Study Topic for February

Our Common Catholic Interests:

Notable Encyclical of His Holiness, Pope Pius XI, on "The Catholic Priesthood"—Cardinal O'Connell's Timely Warning on the Evils of Communism—Requirements of Christian Unity Explained by Father Burke—Our Holy Father's Words on Catholic Action and the Christian Family

Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

:-: What It Is — What It Does :-:

"This organization (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative committee composed of seven archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative committee.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative committee.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XVIII, No. 2 FEBRUARY, 1936

OUR COMMON CATHOLIC INTERESTS

IN HIS most recent encyclical, issued December 20, 1935, on "The Catholic Priesthood," His Holiness, Pope Pius XI, has sent forth to the Christian world a message which takes high rank among the notable pronouncements of this indefatigable Pontiff. The message, which deals chiefly with the functions of the clergy in the religious and social field, is closely integrated with the Holy Father's previous encyclicals on the Christian education of youth, on the sanctity of marriage, on social justice and charity and upon the need for atonement and repentance.

Notable Encyclical of His Holiness, Pope Pius XI, on "The Catholic Priesthood"

In beginning his encyclical, our Holy Father declares that the priesthood has occupied his thoughts "in a special way since his elevation to the chair of Peter." "The matter is, indeed, of so great and universal importance," he says, "that We think it fitting to devote to it a special encyclical; since it is Our desire that the faithful, who already possess the priceless gift of Faith, may appreciate the sublimity of the Catholic priesthood and its providential mission in the world; that those, too, who do not yet possess the Faith, but with uprightness and sincerity are in search of Truth, may share this appreciation with the faithful; above all, that those who are themselves called may have still deeper understanding and esteem of their vocation."

His Holiness points out that "the priest is, indeed, both by vocation and divine commission, the chief apostle and tireless furtherer of the Christian education of youth. In the name of God, the priest blesses Christian marriage, and defends its sanctity and indissolubility against the attacks and evasions suggested by cupidity and sensuality; the priest contributes most effectively to the solution, or at least the mitigation, of social conflicts, since he preaches Christian brotherhood, declares to all their mutual obligations of justice and charity, brings peace to hearts, embittered by moral and economic hardship, and alike to rich and poor points out the only true riches to which all men both can and should aspire. Finally, the priest is the most valorous leader in that crusade of expiation and penance to which We have invited all men of good will."

"The human race," the Holy Father continues, "has always felt the need of a priesthood; of men, that is, who have the official charge to be mediators between God and humanity, men who should consecrate themselves entirely to this mediation, as to the very purpose of their lives, men set aside to offer to God public prayers and sacrifices in the name of human society."

"The ineffable greatness of the human priest," His Holiness says, "stands forth in all its splendor; for he has power over the very body of Jesus Christ." "Besides this power over the real Body of Christ," the encyclical adds, "the priest has received other powers, august and sublime, over His Mystical Body," pointing out that "a priest is the appointed 'dispenser of the mysteries of God,' for the benefit of the members of the Mystical Body of Christ; since he is the ordinary minister of nearly all the sacraments—those channels through which the grace of the Saviour flows for the good of humanity."

The encyclical then refers to the influence of the priest for the "moral education, social concord and peaceful development of peoples and how he brings home to young and old the fleeting nature of life and

the value of spiritual goods and of the immortal soul." The demands of "so holy an office" as the priesthood are emphasized—these including personal sanctity, apostolic zeal, and the spirit of obedience and learning. Throughout almost every page, there is insistence upon personal holiness in the priest. Prayer, sacrifice, attachment and disinterestedness, compassion for the suffering and poor, zeal, obedience, purity of heart and charity are exhorted. The priest must be "another Christ."

The encyclical also stresses the responsibilities of bishops in the training and ordination of priests and points out the duty of parents in fostering the priestly and religious vocations of their children.

The humble Cure d'Ars, St. John Mary Vianney, is held up as the model and heavenly patron of all parish priests and a special Votive Mass, for Thursdays, to honor "Jesus Christ, Supreme and Eternal Priest," is authorized.

The encyclical ends with a moving expression of thanks to bishops and priests and of trust in them.

The complete text of the encyclical was furnished by the *N. C. W. C. News Service* to subscribing publications and is available in pamphlet form at N. C. W. C. headquarters, price: 10 cents a copy.

Cardinal O'Connell's Timely Warning on the Evils of Communism

IN A LETTER read in all the churches of his archdiocese on New Year's Day, His Eminence, William Cardinal O'Connell, Archbishop of Boston, called attention to the menace of Communism in the United States. He attributed its growth to the failure of the American people to heed the warnings of Popes Leo XIII and Pius XI against this "odious tyranny" and pointed out that Christians have a clear duty to "exercise perpetual vigilance" against it.

"Failure to heed the warnings of Leo XIII, voiced over 40 years ago and renewed by Pius XI," His Eminence says, "has laid a heavy penalty on us all. Greed begat reckless exploitation of human personalities. Exploitation begat class consciousness. Class consciousness begat Communism. Communism begat class hatred. Class hatred begat Bolshevism. Bolshevism sired the Soviet State and the Soviet State is the breeder of class warfare, world revolution and international atheism. Confronting this evil progeny in every tongue and every land, the Catholic Church invokes social justice, social charity and the saving lessons of the supernatural revelation which she has guarded intact across nineteen centuries."

While condemning greed as the breeder of class hatreds, the Cardinal stated that it would be "an error to conclude that riches and material prosperity are things evil in themselves, accursed of God and a bar to salvation." "The obligation of right use," he says, "remains equal and mandatory on all—as the precepts of Christ, the teachings of doctors of the Church, the encyclicals of an unbroken line of sovereign pontiffs and reason itself all remind us."

"Hence it is," His Eminence continued, "that capital, in the belief of the Catholic Church expressed through her pontiffs and representative theologians, is charged with the responsibility of remembering always that labor is an indispensable partner in the joint activity of producing economic wealth. . . . There exists a mutual dependency, therefore, between the capitalist and the laborer that renders the one helpless without the cooperation of the other. . . . The profit that accrues should not be reserved exclusively to one of the partners, but administered equitably among the co-creators. Continued unwillingness to acknowledge that common equity means continued encouragement to social discontent. . . .

"Under cover of sponsoring economic reform and beneath the pretext of liberalism a new paganism has developed whose advocates have assembled an arsenal of denials that are aimed at the very foundations of Christianity and democracy. Communism, insofar as it denies the existence of God and proposes the abolition of all religion, is a heresy with which no Catholic can compromise while remaining a member of the Church of Christ.

"Insofar as it denies the right of private property legitimately acquired it is a repudiation of the natural law, and has been condemned as such by Leo XIII, and Pius XI. By its openly avowed intention to submerge the individual in the drab uniformity of collectivism and reduce man's personality to the degradation of serving the State as a mere economic instrument for the production of material goods, it is a return to the slavery of a paganism which Christ suffered and died to reform.

"By its contempt of individual rights and its claim to rule mind, body and soul under brutal decrees promulgated from star chambers by an entrenched and intolerant minority it is the complete antithesis of that fundamental freedom of conscience in defense of which religion has bled for centuries. . . .

"By its cynical hostility—more than once publicly demonstrated—to the political institutions and the organic law of our beloved country, Communism is an enemy of the democracy in which the Catholic Church, under the providence of God, has lived, developed and prospered in this land to an extent rarely equalled elsewhere. Partisan of no political party and advocate of no specific theory of civil government, the Catholic Church can exist in a monarchy, a republic, an oligarchy or an empire, provided its inalienable rights are respected.

"Its mission lies within the territory of the soul and among the necessary implications attaching to the de-

velopment, the education and salvation of man's immortal spirit. Since Communism is the only political organization which officially denies the soul and impedes its legitimate activities, there results a clear duty for Christians to exercise perpetual vigilance against those who plan, however remotely, to introduce such an odious tyranny into our beloved country."

The Cardinal calls upon the faithful to rely both upon their Faith and their common sense in combating the evils of Communism, in preserving our dearly bought civil and religious liberties against the Communist on the street corner "preaching universal theft in the name of human liberty." "Let your sense of fundamental justice and your sound Americanism be an impregnable bulwark" His Eminence states. "To the frenzied foreign agitator, drunk with the first draught of the free air of democracy, point out that the art of government is best studied from below and a man can measure his fitness to rule by his ability to obey."

In connection with the Cardinal's timely and forceful plea, attention is called here to an article of cognate interest—"Curbing Communism in the United States" —printed on pages 10-11 of this issue; also to a reprint of Monsignor Sheen's recent challenging Catholic Hour address on this general topic. Monsignor Sheen's address, entitled "The Last of the Enemies" is available, free except for postage, upon application to the national headquarters, National Council of Catholic Men, sponsors of the Catholic Hour, 1312 Massachusetts Avenue, N. W., Washington, D. C.

Requirements of Christian Unity Explained by Father Burke

WRITING in the February number of *The Messenger of the Sacred Heart,* the Very Rev. John J. Burke, C.S.P., S.T.D., general secretary, N. C. W. C., explains why Catholic unity demands the enlistment of the Catholic in Catholic work for and with his fellows. Father Burke's subject is "Unity Among All Catholics" and forms the general intention for the month of February designated by His Holiness, Pope Pius XI, and recommended to associates of the Apostleship of Prayer.

"Only through a knowledge of Christian doctrine," Father Burke tells his readers, "will we ever grow in the Christian life. The definite truths preserved for us by the Church, taught us by the Church, are the only guides we have in any field of life's activities. They are not only guides, they are lights—clear, increasing in brilliancy, as we, through the application of the mind and heart, learn them more thoroughly, study them more devoutly, and thus enable ourselves to be more and more faithful Catholics.

"One of the most unpromising signs of our own day is the lack of the study of Christian doctrine."

"When we speak of Christian unity," he adds, "we speak, therefore, of a definite faith that one must accept: of definite principles into which one must empty himself and mold himself—principles of mind and heart and flesh. Catholic unity is far removed from mere sentiment. It is founded upon those truths of the Catholic Church which in their clarity, sublimity and definiteness dissipate all error; exact a separation from and a detestation of all false teaching, and, not only a personal consecration of the individual to God, but an entire remaking and remolding of the self in Christ. . . .

"Christian unity has no substance, no reality, unless it be founded upon these truths and the acceptance of these truths. When we speak of Christian unity we speak of the work which the individual must undertake of molding himself to a common type—and that type is Christ. It is a serious, definite work because it demands that the individual actively shape his mind in its knowledge, in whatsoever things it thinks about, to the mind of Christ; his will to the will of Christ; his heart and all its desires to the Heart of Christ."

Of union in Catholic Action, Father Burke writes: "Catholic unity demands the enlistment of the Catholic in Catholic work for and with his fellows. He cannot shirk the call so insistent today. Catholic unity is preserved in Catholic work by that orderly procedure within the visible church as Christ our Lord has constituted it. No Pope has been so solicitous to instruct the faithful throughout the world on the living questions of the present day as our Holy Father, Pius XI. What he has written in his encyclicals should be the study, devout and earnest, of every Catholic.

"In the actual work of organization, Catholic unity is preserved by the obedience of every organization to the bishop of the diocese. Nothing can take the place of that obedience. It is not arbitrary obedience; it is Christian obedience. However humanly wise the organization may be, unless it be informed by the truth and grace of Jesus Christ it will not avail. The source whence that truth and grace come to us is the bishop

"YOUTH AND CATHOLIC LEADERSHIP"

UNDER the above title (on pages 15-16 of this issue), we publish an article which we regard as one of the most challenging of any published by us on this subject. Prepared by the N. C. W. C. Study Club Committee, with representation from the several departments of the Conference, the article calls the attention of all our readers, and, we hope, in particular study club leaders of groups affiliated with the N. C. C. M. and N. C. C. W., to a problem which should concern not only youth itself but all responsible for youth. Today's youth will constitute tomorrow's citizenry. What they and we—their parents, teachers, guardians and advisors—must do *today* to prepare, in view of present-day problems, for truly Catholic leadership *tomorrow,* is set forth in the discussion in question.—*The Editor.*

of the diocese. Through him comes our sacramental life. Where there is movement and work that go beyond a diocese, its truth and grace as Christian Catholic work must come from the concurrence of the bishops of the territory affected, in cooperation with the Holy See.

"If Christian unity were looked upon more as a life with Christ through His Church with the inevitable human limitations because the Church to be of service to us must be human as well as divine—if Christian unity were looked upon more as a life with Christ and not as a barren matter of organization and worldly effectiveness, the necessary and the sublime parts of all participating therein would be most effectively and happily realized."

Our Holy Father's Words On Catholic Action and The Christian Family

A SECTION of "The Catholic Priesthood" encyclical, in which our Holy Father speaks of Catholic Action and the Christian Family, has, of course, a definite message for all Catholics but a special meaning to all readers of this magazine. The words of His Holiness in this connection are as follows:

"And here Our thoughts turn gladly to that Catholic Action, so much desired and promoted and defended by Us. For by Catholic Action the laity share in the hierarchical apostolate of the Church, and hence it cannot neglect this vital problem of priestly vocations. Comfort has filled Our heart to see the associates of Catholic Action everywhere distinguishing themselves in all fields of Christian activity, but especially in this. Certainly the richest reward of such activity is that really wonderful number of priestly and religious vocations which continue to flourish in their organizations for the young. This shows that these organizations are both a fruitful ground of virtue, and also a well-guarded and well-cultivated nursery, where the most beautiful and delicate flowers may develop without danger. May all members of Catholic Action feel the honor which thus falls on their association. Let them be persuaded that, in no better way than by this work for an increase in the ranks of the secular and regular clergy, can the Catholic laity really participate in the high dignity of the 'kingly priesthood' which the Prince of the Apostles attributes to the whole body of the redeemed.

"But the first and most natural place where the flowers of the sanctuary should almost spontaneously grow and bloom remains always the truly and deeply Christian family. Most of the saintly bishops and priests whose 'praise the Church declares,' owe the beginning of their vocation and their holiness to the example and teaching of a father strong in faith and manly virtues, of a pure and devoted mother, and of a family in which the love of God and neighbor, joined with simplicity of life, has reigned supreme. . . .

"In an ideal home the parents, like Tobias and Sara, beg of God a numerous posterity 'in which Thy name may be blessed for ever,' and receive it as a gift from heaven and a precious trust; they strive to instil into their children from their early years a holy fear of God, and true Christian piety; they foster a tender devotion to Jesus, the Blessed Sacrament and the Immaculate Virgin; they teach respect and veneration for holy places and persons. In such a home the children see in their parents a model of an upright, industrious and pious life; they see their parents holily loving each other in Our Lord, see them approach the Holy Sacraments frequently and not only obey the laws of the Church concerning abstinence and fasting, but also observe the spirit of voluntary Christian mortification; they see them pray at home, gathering around them all the family, that common prayer may rise more acceptably to heaven; they find them compassionate towards the distress of others and see them divide with the poor the much or the little they possess.

"In such a home it is scarcely possible that, while all seek to copy their parents' example, none of the sons should listen to and accept the invitation of the Divine Master: 'Come ye after Me, and I will make you to be fishers of men.' Blessed are those Christian parents who are able to accept without fear the vocations of their sons, and see in them a signal honor for their family and a mark of the special love and providence of our Lord. Still more blessed, if, as was oftener the case in ages of greater faith, they make such divine visitations the object of their earnest prayer."

Classified Film List to Issue from New York

CLASSIFIED lists of motion pictures issued by the National Legion of Decency after February 6 will be prepared and circulated by the New York Archdiocesan Council.

The preparation and issuance of the National Legion of Decency List in New York is in accordance with the request addressed by the bishops of the United States at their annual meeting, in November, in Washington, D. C., to His Eminence Patrick Cardinal Hayes, Archbishop of New York, which asked that the work be organized and carried on there. The list will be distributed weekly to the Catholic press and to the various diocesan councils of the Legion of Decency and will be made available to the general press and to groups and individuals interested in the campaign for clean pictures.

The Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, is chairman of the Episcopal Committee on Motion Pictures.

Executive offices will be established at 845 Madison Avenue, under the direction of the Rev. Dr. Joseph A. Daly, the new executive secretary.

The Legion of Decency lists classify motion pictures as (a) unobjectionable for general patronage or unobjectional for adults; (b) unobjectionable in part; and (c) condemned. Lists are issued weekly for circulation by diocesan councils throughout the country.

Our Catholic Press—Why It Merits Support

FOLLOWING the lead of his zealous predecessors in the office of episcopal chairman, N. C. W. C. Press Department, the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh and present episcopal chairman of the department, has issued, preparatory to this year's Catholic Press Month observance, the accompanying thoughtful and vigorous appeal for the Catholic press. In his statement Bishop Boyle points out the advantages and merits of the Catholic press over the exponents of secular journalism, and appeals for a greater cooperation in this vital and necessary apostolate to which so many of our outstanding Catholic leaders, clerical and lay, are devoting their exceptional talents.

By Most Rev. Hugh C. Boyle

THE eve of Catholic Press Month is as good a time as any to make an appraisal of the state of the Catholic press in this country.

Catholic papers and periodicals have no special reason for their existence except the fact that they are propagandist in character, and agencies through which the traditional Faith of Christendom expresses itself to readers by many avenues of journalistic approach and in attractive and cogent literary forms. They exist, when they are newspapers, alongside a secular daily press which has somehow managed to persuade its readers that they are hopelessly backward unless they know of an event within a few minutes of its occurrence. These daily papers are not satisfied with a single issue every twenty-four hours, but appear at intervals during the day in new editions, which purport to be warranted by grave and exciting events which have occurred since the parent edition appeared—events which are nearly always discovered to be neither important nor exciting. In the absence of actualities, they recite episodes which have either no basis or only a slender basis in fact. The importance of a succeeding edition often resides in the denial of assertions made in a preceding one. They have all the defects which any thoughtful man can validly set down against them. But so far as the Catholic weekly paper is concerned, they make it appear out of the fashion and of as little importance as a paleontological specimen.

Advantage of the Catholic Periodical

Long ago an American humorist said a wise thing. He said it was "better not to know so much than to know so many things that ain't so." The daily papers, taken over a period of a week, will be found to contain in their columns almost as many news paragraphs that are untrue as they contain paragraphs that are verifiable. Even when the recital of events corresponds largely with the facts, it will be found provokingly inaccurate in details.

I make these assertions in order to say a word for the news which the Catholic weekly paper or review, and the monthly periodical, contains. They have an advantage over the daily paper, due merely to the lapse of time, that makes for accuracy in their news items. The facts have had time to appear out of the welter of surmises and suspicions and conjectures that obscured them, and the minds of editors and writers have had a chance to learn and digest them and to form exact judgments.

Character of News Service

The News Service of the National Catholic Welfare Conference is, of course, not propagandist in character. It is a news-gathering agency like any other, and it leaves comment upon the news, and interpretations growing out of the news, to those papers and periodicals to which it furnishes the story of the world's happenings that have a special interest for Catholic people. It is important, for a number of reasons, that it should remain solely a news-gathering agency. It must, of necessity, leave interpretation to journalists and literary men and women who accept Catholic principles.

As a consequence, it is essential to the development and spread of the Faith that writers for Catholic publications not only possess Catholic minds, but that, besides, they possess a species of benign spiritual contagion, by which they commend and strengthen the judgments of the Faith in the minds of their readers. They should possess that species of inerrancy in their writing, whether in matters of faith or of morals, which is the direct consequence of the infallibility of the Church in these fields. The perfection of the technical equipment through which they attract and convince

their readers is a matter entirely personal to them, a gift from above, though not entirely a gift—often a shamefully-neglected talent.

The reader of a Catholic publication, therefore, is not to set down his daily secular paper or secular review or magazine alongside it, and, assuming a single standard of judgment, say which is better. If the secular thing possessed as marked a technical superiority as you please, there is still the most valid argument in the world for the Catholic choice. The Catholic publication is an agency of the Faith. It is a species of sacramental, through which the Catholic individual and the Catholic family attain a degree of spiritual enrichment, and an increase in the strength with which they adhere to supernatural truth and to the historic Faith of Christendom. The Catholic journal or magazine expresses the world of the supernatural to the mortal and passing world of our time.

Exposure to Pagan Secularism

It is increasingly difficult, in a world which has so largely gone pagan and hedonistic, to establish and preserve the Faith of the Catholic family. Even we who are members of Catholic families are more pagan than we think. We absorb pagan secularism from the social world in which we live, from the business and industrial employments in which we are engaged, and especially from the forms of recreation which we permit ourselves. The theater, the magazines, the best sellers, conversations with our friends, radio talks and entertainment—all are infused with an atmosphere so passively hostile to the Faith, that neglect of the Faith, of its practices, and of its code of morals seems the normal thing. We fit in more comfortably, especially if we are weaklings, when we attend less to the teachings and mandates of the Faith. If we have no correctives, we die spiritually. Neglect of the Faith will seem the normal and proper thing, and an attitude of apology for it and a kind of shamefacedness in its profession and practice will become a permanent quality in us.

Catholic Press a Natural Corrective

There are many correctives of this greensickness which often afflicts old and young, but especially the young, who are the more susceptible. Perhaps the very best of the purely natural correctives is a regular reading of Catholic comment upon men and affairs, as it appears in the columns of a Catholic journal.

A Catholic paper in these days of universal newspaper reading should be a visitor to every Catholic home. It should be taken in even by those who must practice grave sacrifices to subscribe to it. It should, above all, be supported by those who have a margin of wealth over and above their needs, and who as a thanks offering for their good fortune, assist the Catholic press as an agency through which the Kingdom of God among men can be advanced and His will done among them. Wealthy men, who know how potent the printed word is, and who adhere to the Faith, as an evidence of conformity to the will of God, owe advice and direction, and above all, support to the Catholic press. So too, culture and learning must come to its aid, and literary art must remember the poverty which keeps it from bidding for the services of the artist and must find a way to serve God in the service of this modern agency of the Faith.

I shall not attempt to review the work of the Press Department of the N. C. W. C. during the past year. A matter-of-fact statement will be one of the department releases during Press Month. But that will tell nothing of the devotion and industry with which the personnel of the department have devoted themselves to its work. In these sad days when the health of nearly every form of effort has suffered a decline, it continues to be vigorous as ever it was, and has managed to add to the service which it gives to Catholic publications in this and other countries.

The Catholic Press Association, which numbers newspapers, reviews of one kind and another, and Catholic magazines in its membership, is taking the lead in the preparation of an exhibit this year at a world-wide exposition of Catholic publications held in Vatican City under the personal auspices of His Holiness, the Pope. The work of our own publications deserves an adequate presentation there.

Urges Support of World Press Exhibit

It must be apparent that the narrow financial resources which have handicapped most of our newspapers, reviews and magazines during the last seven years, will not permit an adequate exhibit unless aid comes from many sources. I beg that aid for them, from everyone that can afford to give towards the amount they will need. And especially I ask my harassed brethren of the episcopate to contribute, if they can. I do not speak by the book, but I suspect that a gift of $200 from a bishop to the committee would cause it great happiness, and that even $100 would quicken the pulses of its members. If it is sent to Mr. Charles H. Ridder, 33 West 60th Street, New York City, who is the committee's treasurer, it will be applied to the proper purposes.

Finally, I pay my tribute of admiration to the editors of the country and to their associates who have everywhere stood up to their work, who have kept the plant going under impossible conditions, and who continue to possess an unaccountable cheerfulness. Some day I hope they will be released from their concern for the mere means of existence, and so find time to enrich still more the field of Catholic journalism. I thank them for the excellent understanding they have established with the Press Department, for their unfailing support and cooperation, and for the valuable suggestions which have come from them and which have improved in on

way and another the service it has been able to give its clients.

I commend again to the Catholic people in every diocese of this country the support of that Catholic journalism which has been organized for them, which has kept itself going by dint of the greatest personal sacrifices, and which has been too often shamefully neglected. No great deprivation from anyone, but a small degree of support from every Catholic in the United States, is the one thing needed to insure its success. So often we delay, until the tragedy has occurred, the thing that would have averted it. The best of our Catholic newspapers, reviews and magazines are separated from disaster, in these lean days, by the narrowest of margins. Now is the acceptable time. Today you can save them.

The World Catholic Press Exhibition

By
Burke Walsh,
Staff Member,
N. C. W. C. News Service

INTEREST of Catholics throughout the world will center this year in the World Catholic Press Exhibition to be held in Vatican City as a special tribute to our Holy Father, Pope Pius XI. The exhibition, which is planned to present Catholic life in every land as shown forth by the Catholic press, it is believed will be one of the most impressive ever held in Vatican City. It is already assured that it will be the greatest Catholic press demonstration in history. Not only is it expected to bring about a most worth-while interchange of ideas between Catholic journalists, including both those in large metropolitan centers and those in far-flung places, but it is also looked to to stimulate greatly the public interest in the Catholic press. The exhibition is to last seven months, in the course of which time it is believed that people from virtually every country will inspect it.

Cooperating to the fullest with the desire of His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, as expressed to Bishop Boyle, that there be a worthy representation at the exhibition of "all who labor in the sacred cause of Catholic journalism in the United States" and that the exhibit at this international exposition illustrate "the growth and development of the Catholic press and of the *N. C. W. C. News Service* and the work they do in the apostolate of the press in this country," the United States Committee has been for the past several months working diligently, planning its part in this great event. American interest has been heightened still further by the announcement that the Department of Architecture of the Catholic University of America is designing and supervising the construction of the United States exhibit for the exposition.

Seeking to have the United States represented at the Vatican by an exhibit that will not only be marked by the highest artistic taste, but will also have a thoroughly Catholic background, the United States National Committee sought the assistance of the Catholic University. After careful study of all the details, the Rt. Rev. Msgr. Patrick J. McCormick, acting rector of the university, gave his hearty indorsement to the undertaking. The designing and supervision of the construction of the exhibit is under the personal direction of Dr. Frederick Vernon Murphy, head of the Department of Architecture.

It has been known for some time that the space allotted to the United States at the Vatican exhibition was one of the most important spots in the whole building. The United States exhibit will be immediately next to the room in which the papal throne is to be set up and adjoins the great gallery which runs clear through the exhibition building. Dr. Murphy is giving the space careful study and believes that it lends itself admirably to exhibition purposes. With this excellent space available, and with architectural experts of the Catholic University supervising the preparation of the exhibit, members of the United States National Committee now feel assured that this country will have worthy representation at the great press exposition.

Meanwhile, Charles H. Ridder, of *The Catholic News,* New York, executive secretary of the United States National Committee for the Exhibition, has dispatched to Catholic publications throughout the United States which have not already responded an "urgent" request to send to the committee at the earliest possible moment the data requested in the questionnaires sent to them some time ago.

In addition to Most Rev. Hugh C. Boyle, Bishop of Pittsburgh and episcopal chairman of the N. C. W. C. Press Department, honorary chairman; and Joseph J. Quinn, editor, *The Southwest Courier,* Oklahoma City, chairman, members of the United States National Committee of the World Catholic Press Exhibition are: Mr. Ridder, executive secretary and treasurer; Richard Reid, editor, *The Bulletin,* Augusta, Ga., and Frank A. Hall, director of the *N. C. W. C. News Service.*

CURBING COMMUNISM *in the* UNITED STATES

IN the City of Philadelphia there has recently been launched with the approval of His Eminence, Cardinal Dougherty, Archbishop of Philadelphia, and under the direction of the Jesuit Fathers, a Catholic Action movement of the greatest significance in the establishment of the New School of Social Sciences of St. Joseph's College, of which the author of the accompanying article is dean. Organized only a few weeks ago, already nearly 1,200 students from all walks of life—many of them young men and young women between the ages of 18 and 25—are pursuing varied courses in the social, economic and religious teachings of the Catholic Church. This new development is not merely a challenge to Communism; it is more than that—a timely, well-ordered, and necessary work in adult education based on an integrated program of the Christian social order. Indications point to the establishment of numerous smaller schools throughout the country. The study club discussion—"Youth and Leadership"—published in another section of this issue, presents other important aspects of this problem.

By Rev. Richard M. McKeon, S.J.

"THE Catholic Church for centuries has been the balance wheel between tyranny and preservation of liberty. The Church was the main obstacle which has prevented the spread of Communism in other countries and the Catholic Church will play an important part in curbing Communism in the United States. Schools like the Jesuit Fathers have started in Philadelphia will be an obstacle to the Communists in this country."

These words of praise from Cardinal O'Connell, of Boston, give the keynote to the new School of Social Sciences of St. Joseph's College.

This new venture in the field of adult education which offers free courses in the social sciences was conceived in November of last year. After receiving the official approbation of Cardinal Dougherty, a simple folder announcing the opening of the school was sent to every labor union, fraternal order, public school, and the various churches of the city. It stated that the purpose of the school was to instruct American citizens of both sexes in the fundamental and special problems of the modern world with particular application to the United States. There was no restriction in regard to color, race, or creed.

THE faculty, composed of Jesuit and lay professors of the college, assisted by special lecturers from the various professions, was prepared to handle an enrollment of 300 students. On the first night of registration 352 men and women enrolled. On the second night over 600 more begged for admission. We promised to secure more professors. And entering January, we had 1,175 men and women representing many walks of life—teachers, truck-drivers, lawyers, beauticians, bank clerks, labor union officials, civic employes, social service workers, mechanics, and so on—eagerly attending classes and begging permission to bring in their friends.

Why do we mention this? The only answer is that these people are weary of the blind philosophy of life which has been offered them and that they are anxiously appreciative of the truth which the Catholic Church affords in social, economic and religious problems. Their testimony, offered in conversation and writing, is sufficient proof that our school is satisfying them in their quest for truth.

JUDGING from the letters of approval and inquiry which we have received from all parts of the country, the need for similar schools which aim to set forth the true principles of American life and a sane social order is apparent. Not only the present economic crisis emphasizes this point, but more so the plain fact that the Communists have a set program of action which will destroy what is best in our traditional safeguards of personal liberty. The documented speech of Hon. George H. Tinkham, of Massachusetts, delivered in the House of Representatives on May 14, 1935, bears witness to the extent of the organized effort of Communists to overthrow the government of the United States. What will happen to the Catholic Church needs no comment. Russia and Mexico tell us the story in letters of blood.

Viewing the general self-complacency of the American public, the false liberalism of our press which allows soviet propaganda to be released as news, and the indifference of those in authority, it is well to quote from

the catalogue of the Worker's School of New York City. The foreword tells us: "The Worker's School founded in the Fall of 1933 has made tremendous strides during the past twelve years. It has grown from a handful of students in 1923 to a total of 9,500 students during the school year of 1934-35. . . . A number of worker's schools have been established in various cities in the U. S. A., such as: Chicago, Cleveland, Detroit, Boston, Youngstown, Philadelphia, San Francisco, Los Angeles, Newark, Milwaukee, etc. The worker's school functions on the basis of the economic, political and philosophic teachings of Marx, Engels, Lenin and Stalin, and has as its fundamental principle the inseparability of revolutionary theory from revolutionary practice. The central aim of the worker's school is to equip the workers with the knowledge and understanding of Marxism-Leninism and its effective application in their militant struggles against the capitalist class toward the decisive proletarian victory." One notes that 29 classes are being held in the Principles of Communism.

HERE it is well to recall a statement made at the Eighth Convention of the Communist Party of the U. S. A., at Cleveland in April, 1934. It reads: "The United States is most favorable for the establishment of Socialism. Its large-scale concentrated industry and huge proletariat, its accumulative wealth and productive forces, with the enormous supply of raw materials, provide the material basis for a quick change in the life and conditions of the country. . . . There is no way out of the crisis except by breaking the domination of the rule of the monopolistic capitalist class and taking the road pointed out by the Soviet Union as a source of inspiration and encouragement to the oppressed throughout the world."

Our school of social sciences is the answer to the challenge of the Communists. Not only that but it affords intelligent Catholic laymen the best opportunity to participate in Catholic Action. For we have twenty-three laymen, teachers and professional men, who have offered their services without recompense as their contribution to the cause. The Jesuits offer their services and the cost of the upkeep of the school building.

THE course of studies embraces ethics and problems of industry, special ethics, sociology, economics, modern aspects of literature, logic, public speaking, natural theology, American government, industrial history of the United States, Marxian philosophy, and the history of Communism, Hitlerism, and Fascism. Over 500 students are enrolled in the religion courses which treat of the foundation of Christianity, Grace and the Mystical Body, the Papacy and problems of Church and State. This is the best answer to the question, "Are adults interested in religion?"

In addition to the regular courses there are special lectures on current American problems such as criminology, social legislation, and labor unions. The first lecture was given by Rev. Edmund Walsh, S.J., of Georgetown University, on the subject, "What Makes a Communist?" The Jesuit professors also are giving a series of talks on Communism and the Christian Social Order over Station WCAU. A noteworthy feature of the school is the use of pamphlets in the various courses. For example, when the professor in sociology lectures on birth control, a pamphlet on the same topic is distributed to the students. They are then urged to spread these pamphlets in the office and factory.

Will other colleges follow our plan of combating Communism? We cannot speak for anyone but ourselves. But judging from the numerous requests for our bulletin and for information how the college is conducted, we trust that other schools will be founded in many cities.

The Communists, as far as we can judge, were taken off their guard by the founding of the school and by the consequent publicity which has been released over the large news agencies. It is our policy to give to responsible parties any information of Communistic activities which are brought to our attention. That Mexico is a headquarters for Communistic propaganda is proved by the official releases from the Mexican government which Uncle Sam unwittingly delivers to colleges all over the country.

THERE was some confusion of thought in the publicity attending the new school. We were called the first "anti-Communist school." We realize that every Catholic school could wear this label. We all, I trust, are equally against the materialistic Capitalism which the popes and bishops have so long condemned. But it is very evident that we are pioneers in offering free courses in adult education based on an integrated program of the Christian social order. Prominent educators who have examined our school are amazed at the unity and solidarity of the courses. The several hundred graduates of prominent non-Catholic colleges and universities, who are enrolled in our school, are the best witnesses to the soul-satisfying truth of the Catholic program in social and economic fields.

Is our school doing anything with the youth problem? First of all, although the average age of our students is about thirty, we have hundreds of young men and women between eighteen and twenty-five. This group will certainly profit by our teaching. But more important is the fact that the teachers from the public school system who attend our courses carry back with them the right philosophy of life to impart to their charges. Likewise, we have many students who are social service workers, members of the crime prevention association, workers from the NYA (*Turn to page* 18)

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. ARCHBISHOP EDWARD MOONEY, Bishop of Rochester, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. EDWIN V. O'HARA, Bishop of Great Falls, secretary of the Administrative Board, and episcopal chairman of the Department of Social Action; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; MOST REV. SAMUEL A. STRITCH, Archbishop of Milwaukee, episcopal chairman of the Department of Catholic Action; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. HUGH C. BOYLE, Bishop of Pittsburgh, episcopal chairman of the Press Department; MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; MOST REV. JOHN T. MCNICHOLAS, O.P., Archbishop of Cincinnati, and MOST REV. JOHN J. MITTY, Archbishop of San Francisco.

Assistant Bishops, Administrative Board

MOST REV. EDWARD F. HOBAN, Bishop of Rockford; MOST REV. EMMET M. WALSH, Bishop of Charleston; MOST REV. KARL J. ALTER, Bishop of Toledo; MOST REV. BERNARD J. SHEIL, Auxiliary Bishop of Chicago; MOST REV. JOHN A. DUFFY, Bishop of Syracuse; MOST REV. FRANCIS P. KEOUGH, Bishop of Providence.

VERY REV. JOHN J. BURKE, C.S.P., S.T.D.
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Committee, National Catholic Welfare Conference.

Meeting of Bishops Composing Sub-Committee of N. C. W. C. Administrative Board

IN accordance with the new ruling of the archbishops and bishops composing the Administrative Board, N. C. W. C., meetings of designated subcommittees of the board are to be held at N. C. W. C. headquarters at regular two-month intervals.

The first such meeting this year took place on January 13 with the following members of the board and bishop-assistants thereto present: Most Rev. Archbishop Edward Mooney, Bishop of Rochester, chairman of the Administrative Board and episcopal chairman of the Executive Department; Most Rev. John B. Peterson, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; Most Rev. John F. Noll, Bishop of Fort Wayne and episcopal chairman of the Department of Lay Organizations; Most Rev. Emmet M. Walsh, Bishop of Charleston and assistant episcopal chairman of the Legal Department; and Most Rev. Francis P. Keough, Bishop of Providence and assistant episcopal chairman of the Department of Education.

Announcement has been made of the appointment of the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago, as assistant to Bishop Noll.

Osservatore Romano Congratulates U. S. Bishops Upon Accomplishments Through the N. C. W. C.

IN its December 14, 1935, issue, *L'Osservatore Romano*, well-known Vatican City journal, carries on its front page an account of the reorganization of the National Catholic Welfare Conference, as authorized at the November, 1935, meeting at the Catholic University of America, of the archbishops and bishops of the United States. The article publishes the names of the ten members of the Hierarchy elected to compose the Administrative Board of the N. C. W. C. during the coming year and the departmental chairmanships assigned to them at the first meeting of the board held at N. C. W. C. headquarters immediately following the general meeting.

The article concludes by expressing congratulations to the archbishops and bishops of the United States upon their accomplishments through the N. C. W. C. and extends best wishes for future success to all engaged in the work of the Conference.

N. C. W. C. Aids Committee in Charge Of Catholic Press Month Observance

WITH the annual recurrence of Catholic Press Month—in February—the campaign to make the Catholic press and its work better known and to stimulate greater interest in it, is being renewed. The campaign is being undertaken with special vigor this year, in view of the success that has attended such efforts in the past. Moreover, Catholic Press Month of 1936 has a special significance and importance, because of the World Catholic Press Exhibition being held in the Vatican itself this year.

The N. C. W. C. Press Department is again sending out, week by week, copious quantities of special material appropriate to Catholic Press Month, including a letter by the episcopal chairman of the N. C. W. C. Press Department, the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh (see pp. 7-9 of this issue), and a letter by the president of the Catholic Press Association, Joseph J. Quinn, editor of *The Southwest Courier*, Oklahoma City, Okla.

Charles H. Ridder, of *The Catholic News*, New York, is again chairman of the Catholic Press Month Committee named by the Catholic Press Association. The N. C. W. C. Press Department is lending Mr. Ridder and his committee every possible assistance.

Chicago Archdiocese Host to First 1936 Regional Meeting of the C. C. I. P.

JANUARY 27 and 28 saw a regional meeting of the Catholic Conference on Industrial Problems held in the Palmer House, Chicago, Ill., under the sponsorship of His Eminence George Cardinal Mundelein, Archbishop of Chicago, and a committee of which the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago, was honorary chairman and the Rev. John J. Doody, pastor of Queen of Angels Church, was local chairman.

Subjects under discussion during the Chicago conference were: "Government, Business and Industrial Recovery," "The Outlook for the Future," "The Encyclical's Indictment," "Unemployment and Mass Poverty," "Unemployment Insurance and Old Age Pensions," "The Encyclical on

Income, Prices and Property," "Collective Bargaining Under the Wagner Labor Disputes Act," "Voluntary Codes of Trade Associations," "The Encyclical and Organization," "Interstate Labor Compacts," "Is a Constitutional Amendment necessary?" "The Encyclical and Legislation," "The Distribution of Wealth and Income," "The Encyclical and a Better Social Order," "Capitalism and Communism," and "Organized Social Justice."

The conference in Chicago took on added significance and importance because the organization had come again to the city of its birth, the first meeting having been held at Loyola University, December 22, 1922. The Chicago meeting is also the first of a series scheduled for 1936 to take place at Schenectady, Washington, D. C., Philadelphia, Altoona, San Francisco and Rochester. The conference which was scheduled for Memphis was postponed, owing to the death of Bishop Alphonse J. Smith, late of Nashville.

Chilean Leader Acknowledges Value of N. C. W. C. Services and Publications

DR. RICARDO COX MENDEZ, of Santiago, Chile, president of *Centro de Estudios Religiosos*, which recently, in a brilliant document, urged the governments of Argentina, Brazil and Chile to use their good offices to effect a cessation of the religious persecution in Mexico, has given public expression of his appreciation and gratitude for having received pamphlets, releases, English texts of various important documents and other information on Mexico issued by the National Catholic Welfare Conference in the United States. At the same time, Dr. Cox Mendez declared the revolution in Mexico the "most tragic fact," with the sole exception of the Chaco war, in twentieth century Spanish-American History. These expressions were made in an address to the *Centro*, which was published in many papers.

Dr. Cox Mendez told the *Centro* that "it would have been beyond my resources to present to you the complete panorama of this martyrdom to which the Church in Mexico has been subjected," without help received from Washington. Expressing his indebtedness for services rendered by the N. C. W. C., he named with particular gratitude William F. Montavon, director of the N. C. W. C. Legal Department, and referring to *N. C. W. C. News Service* dispatches "concerning Catholic activities throughout the world and especially the Mexican tragedy," he declared these to be "priceless." Of Mr. Montavon's own writings on Mexico, he asserted that "in no other language does there exist a resume of the Mexican revolution that is as adequate or as complete." He observed that his group had since 1928 been in constant correspondence with Mr. Montavon, who had steadily provided his own studies and other N. C. W. C. material to the Chilean group.

N. C. W. C. Family Life Director Addresses "Church of the Air" Audience

OF interest to readers of CATHOLIC ACTION were the remarks delivered by Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Section of the N. C. W. C. Social Action Department, in the course of an address over the "Church of the Air" period of the Columbia Broadcasting System on January 5. Taking as his topic, "For Better, For Worse," Dr. Schmiedeler declared that parents form "the lay priesthood in its most glorious form." Speaking on how God has dignified Christian marriage, he added:

"Thank God, there are many homes in which these Christian ideals of marriage and family life are most faithfully observed today," he continued. "And these are successful homes. They are happy homes. They are homes which in the truest sense are for better, not for worse. In this type of home, one finds a family circle in which the heart of husband and wife, of father and mother, always beat as one. One finds a domestic sanctuary in which the little ones whom God has entrusted to their care, grow up around their parents, giving ever fresh token of filial affection as they fill the home with innocent babble and joyous laughter. There one finds a continued anxious effort to train children in the way of righteousness, a spirit of love on the part of parents, of obedience on the part of children, a domestic world that is a sanctuary of peace and a nursery of virtue. There peace and contentment reign supreme. The very angels of heaven, witnessing that scene, smile down upon their earthly charges and pray God to prolong their happiness."

Member of N. C. W. C. Headquarters Staff Wins Honors in National Playwrighting Contest

E. FRANCIS McDEVITT, a member of the headquarters staff of the *N. C. W. C. News Service*, has just received word that he has won third prize in the national playwrighting contest sponsored by New Plays, Inc., of Tampa, Fla.

Mr. McDevitt, who is a graduate of Fordham University, was president of the Washington Chapter of the Blackfriars' Guild in 1934-35. His prize-winning play, "Sunday Mag," was first produced on January 13 by the Providence Chapter of the Blackfriars' Guild, at which time Mr. McDevitt addressed that guild on the subject, "Is the Stage Declining or Ailing?" The guild is extending its work nationally as will be explained in an article to be published next month.

Among Mr. McDevitt's literary activities has been the contribution of many short stories to the *N. C. W. C. Feature Service*, which has syndicated these to Catholic newspapers throughout the country. He is also the author of a pamphlet issued by the Latin American Committee of the Catholic Association for International Peace and entitled, "Argentina, Land of the Eucharistic Congress."

Peace Association Secures Rights to Work Sponsored by English Catholics

THE Catholic Association for International Peace has just received from the Carnegie Endowment for International Peace the American rights for the publication of a monumental work on *The Catholic Tradition of the Law of Nations* by John Eppstein, of London. The association has received from the endowment a sum of money for the publicity and distribution of the book in the United States.

This volume, prepared under the auspices of the Catholic Council for International Relations in England and published on behalf of the endowment, presents a masterly compendium of the teaching and tradition of the Church upon international morality under five major sections: The origins of Christian doctrine on war and peace; the ethics of war; the preservation of peace; the society of nations; and the place of nationality in the law of nations.

The volume may be secured from the headquarters of the Catholic Association for International Peace, 1312 Massachusetts Avenue, Washington, D. C. Price $3.50 including carrying charges.

Catholic Action *and* Catholic Pharmacists

By John J. Griffin

THE contemporary Church recognizes as one of the most portentous menaces of a disintegrating civilization the spreading ravages of birth prevention.

The Sovereign Pontiff, as the guardian of integral faith and Christian morals, in his Encyclical on Christian Marriage, has solemnly and officially inveighed against this "most detestable" of vices. His condemnation has been reiterated by our ecclesiastical superiors, the clergy and the Catholic press, with the result that the grave sinfulness of this "criminal abuse" as well as its other deleterious influences and effects on men and nations is well known.

Despite all our endeavors to stem the tide and the dissemination of birth prevention information, the efforts of the professed agents of anti-Christ have increased and in every passing hour we are confronted with new organized onslaughts against the family and the home, the sacred citadels of Christian life and society. Quite frequently, of late, however, we were impressed by the urgency for increased and more concerted action in behalf of the Catholic position in this most important matter.

The vote of the General Federation of Women's Clubs is an example in point. It must be remembered that the delegates at Detroit were the elected representatives of thousands of club women throughout the United States, women of acknowledged social prestige, affluence and vaunted education whose "say-so" is the creed of multitudes of moral faddists.

THE protest registered by a number of Catholic women's groups in withdrawing from membership in the General Federation and the warning given at the 1935 national convention of the National Council of Catholic Women against participation in mixed groups where corporate action is taken against the consciences of Catholics in approving such matters as contraception and sterilization—indicate that our Catholic women's groups are thoroughly alive to the seriousness of the situation and are voicing with courage and intelligence Catholic teaching with regard to it. In the salient attacks on the protagonists of birth prevention in the past, Catholic priests, educators, medical men and women and the representatives of Catholic fraternal organizations have been in the forefront of the campaign in hearings before Congress and state legislatures, in press debates, in lecture tours and related activities.

It is time, however, in addition to our Catholic federations, Catholic medical associations, Catholic nursing societies, to launch a new movement amongst our Catholic druggists. It is time for our Catholic pharmacists to unite in corporate Catholic Action and to enter manfully into the critical battle against the virulence of birth prevention, commonly and mistakenly called birth control.

The suggestion that American druggists organize in regional groups and in a national federation is given in imitation of the action taken in England where a Catholic Pharmaceutical Guild has been formed and in Australia where initial steps have been taken for a similar organization. In the English Guild, an enrollment of members is now taking place whereby they avowedly pledge themselves to boycott any and all wholesalers who endeavor by any means whatsoever to foist birth control supplies or contraceptive propaganda upon the trade or any associates thereof.

THE movement among American Catholic druggists might well be inaugurated by a series of diocesan conventions throughout the nation. These conventions might by proposal, profitably fructify in a series of group retreats by the pharmacists which would solidify the associates and stabilize with a character of permanence the work of the provincial assemblies.

An American Catholic pharmaceutical guild would open up a wide vista of unguessed possibilities. It would possibly eventuate in a chain of Catholic schools of pharmacy. However that may be, besides a principal dedication to the most important work of fighting birth prevention it could do great good by jettisoning bookstalls purveying salacious literature, by introducing into its realm of pharmaceutical trade all the applicable principles of Christian ethics and especially the economic tenets of the popes directed toward social reconstruction.

With a well organized and operating Catholic pharmaceutical guild the ranks of Catholic Action in this country would be enhanced and the anti-birth control army would be more complete. In union with the organized Catholic medical men and Catholic nursing association the federated Catholic druggists would make up a formidable phalanx against the graduate agents of anti-Christ.

Catholic Action is approved lay action under the direction of the clergy. Here is a grand work awaiting inauguration by alert Catholic druggists—a work of spirituality, of patriotism, of social welfare. May God raise up quickly virile apostles of Catholic Action from the professional ranks of pharmacy.

FEBRUARY STUDY TOPIC—

"YOUTH *and* CATHOLIC LEADERSHIP"

THE N. C. W. C. Study Club Committee presents herewith the fifth in its 1935-36 series of discussions directed to the general subject of "Youth and Catholic Action." Many affiliated units of the N. C. C. M. and N. C. C. W. are this year making youth their main project. Especially will fraternal organizations, parent-teacher groups, schools, forums and assemblies find the N. C. W. C. study club material on youth helpful in formulating and carrying out their local programs.

Attention is especially directed to the appended topics for study and discussion of the general topic "Lay Organization for and by Youth." The whole subject should be studied with reference to developing leadership through: (a) the home, (b) the school, (c) the Church, and (d) the lay organization.

N. C. W. C. headquarters will, upon request, gladly supply further pertinent material, bibliography, and suggestions.

THE Catholic Church today, probably as never before in her history, needs, here and everywhere, leadership of youth by youth and the growth of these leaders into leadership all through their life in all parts of America's life and of the life of Catholics. It is crucial for Church and Country.

What was it that put the palsy on so many fine young Catholic men and women—born leaders—who a generation ago started out hopefully and bravely? Why have so many, as the years passed, fallen into a rut; or only by fits and starts kept their drive; or contented themselves with dreams of what they wanted to do, but never did; or given up entirely; or even gone wrong? They were able. They were on fire. They had the Faith. They should be leaders. They have been lost.

A blight was put on them. Or they blighted themselves. *The Church and the Nation have been the losers. They themselves have been the losers.* It is not only men and women who became leaders but are blind leaders or who turned traitor or are perhaps only inadequate. It is men and women who could have been great but never developed. And shall the generation now growing up meet the same fate? Shall decay set in among them, too? Shall they, too, rot?

Too many have slumped into mediocrity. Too many never grew. Too many have gone wrong.

Catholic Faith Must Guide Actions

The reason seems to be (and the lesson is before us now to read) that while emphasis has been put, it has not been emphasis enough to put in a time like ours, upon an age-old truth of our Faith and of human nature. *Our Faith is to guide all our life and all our actions.* It is not narrow. It embraces all the actual things and all the possibilities in our nature, in our thoughts and deeds and in our surroundings. If it does not so live in persons' lives, then their lives become deformed and stunted and decay.

For leadership, here, embraces every phase of life. It means leadership in one's own work, whatever it is, to organize it and make it serve all the others who join in doing it and all who use the commodities or the services which it provides. Pius XI draws an analogy between an economic order, that would thus serve the common good, and the Mystical Body, itself, of Christ. He enjoins us to create that order. We have been told over and over again that as Catholics we are thus obligated. But some way it has not penetrated enough of us. And there has been, not a famine of leadership among Catholics, but certainly not leadership enough. Many Catholics in all positions see only at intervals, or rarely, or not at all, that their work in all its conditions is subject to a law of God which they must try to live up to.

We glory in the ancient guilds and the economic morality that they enforced. For our own time many in every occupation, and in every class within every occupation, seem content with paganism or at best are hazily restive. They should be leaders. They have, or have had, ability. They have, or have had, courage. They have still the Faith to guide them and strengthen them. They turn their backs or look somewhere else. And the world goes drunkenly on.

Question: Are We Doing Our Best?

While we have had in this and previous generations many Catholic writers, painters, sculptors, architects, composers, who in an outstanding manner interpreted American life from the Catholic viewpoint of this life and the life to come, no one would claim that our quota was either as numerous or as representative as our heritage of Catholic training, Faith, and opportunity would seem to warrant. Many more persons must have had the abilities needed; some who have talent, perhaps even genius, even left the Church and used their gifts to express another and a wrong outlook upon God and man. Some, also, have stayed in the Church and been mere time-servers.

In those other fields of life, outside of the arts and our routine work, in the fields of education, journalism, science, sociology, politics, economics, etc.—our record for leadership, while outstanding in many instances, and in some respects superior to the standard of the "best" in this generation, again raises the question: Are we doing our best?

What of scholarship and inventions? What of the sciences? What of the elements in, at least, a partial correction of the nation's tragic record of crime? Of the evil of excessive drinking? Of the abysses to which family life has dropped? Of the nation's recreation? Of the degradation of the slums? Of the race problem?

Most certainly the Church, through her teaching power, through the Mass, liturgy, sacraments and preaching, through her schools, societies, and programs of Catholic Action, is regularly and persistently seeking to train up and develop in our Catholic youth standards of Christian thinking and conduct which will be reflected not only in their individual lives, but fit them for active leadership in their daily walks of life.

Take the matter of political life. We are citizens of a Government which all of us by influencing opinion and by voting, are to guide. Government must, in the Catholic view of things, work for the general welfare, establish justice, prevent crime, keep peace. Our Church does not teach details of policies. In this sense, our politics are our own. But to us as citizens, or as officeholders, it preaches not alone simple honesty, which is a minimum to demand, but the moral principles from which right policies for the common good are derived.

Our choice of policies is our choice of the best and surest way to obtain through government the ends proper to government. And yet there are among us many voters and

officeholders who look upon government as something to battle over for personal power and graft, for the doing of injustice to others, for the limitation of government's duties so that injustices may go on, or for the fostering of our hatred of others here or abroad. Our Church does not teach us that.

Despite outstanding and edifying exceptions, no one will say that enough leadership in governmental life, elective and appointive, in nation, state and city, has arisen from among Catholics to justify our thinking we have done our part. Prejudice against Catholics is certainly to be taken into account here. But it is not to be given more weight than belongs to it. We have fine men and women in great numbers. But our harvest has not been full enough.

Leadership is a quality of persons of special abilities. But whether these persons will use and how they will use their special abilities depends, save in rare cases, upon the people from whom they spring. They express, not themselves only, but masses of people. They are children of their own time even when they defy a dominant trait of their time. If more leadership is to come from the Catholic masses, from the Catholic body, the whole Catholic body must itself demand the leadership and nourish it.

The whole Catholic body must be convinced that religion is to embrace all life and must appreciate and long for the best that can be had. Leadership is a democratic thing; it comes in the fulness of time.

Our Catholic Responsibility

The development of talents is a responsibility and a duty. There is the duty of the individuals who possess the talents —and all of us possess them. There is the duty of parents, of the whole group, the whole body of Catholics, to help the individuals in their development. The burying of talents for the talents to rot and the stunting of talents for them to grow crooked and all awry is an offense against God and man. The human beings who possess the talents themselves become all twisted and eventually rot; and God is not glorified and man does not show the glory of God.

Leadership of youth by youth is one phase to be considered under the heading "Youth and Leadership." There is also that same leadership—these same persons—growing older and developing to meet the issues and the events as these change and as the methods change with the years. Youth is a time of idealism. Even youth's sins are a perverted search for the good, the true thing, and the beautiful. In helping the young to the opportunities to create the good, the true and the beautiful and to lead and to share in leadership in so doing, the range of the interests of the young is found to be far wider than is usually suspected. The range of interests and activities becomes larger as children pass their 'tecns and enter their twenties.

They are to take their part, and a growing part as their lives unfold, in creating a Catholic civilization; in restoring all things in Christ; in measuring their lives, opportunities and environment by the standards of Christ and His Church; in working directly, for the salvation of their own souls and those of others; in working indirectly, to the same end and for the glory of God through fashioning a social and governmental order and a whole culture in accord with God's laws and the Christian spirit. They should become habitual to this when young, so that when young they will do their smaller work well and when older do their larger work better.

The home has its place in the development of this type of leadership. The school has its place. Mass and the sacraments and the liturgical round of the Church's year have their great place. But more and more in our day the necessity is being seen, again, of the place of the lay organization,—young people's organizations and organizations of adults.

"Youth and leadership" has a special meaning in relation to the lay organization. For the lay organization in Catholic Action, at work with and under the Hierarchy, gives youth the widest range of opportunities for leadership and joint action. The activities of the newer youth organizations that are now rapidly being formed are going far beyond the traditional emphasis upon recreation (although that rightly continues) and the traditional activity of the sodalities. Older organizations are modifying their programs. The trend is towards recognizing that the young are to take their part now, and to grow through sharing now, in the whole work of restoring all things in Christ. Details of the programs vary. But the chief aim is for the youth organizations to act in the consciousness that the Faith embraces all life.

Their formation of a right leadership will depend upon their honesty and thoroughness in facing American life in the spirit of true Catholics. There is no disguising the difficulty of this. And in attaining results, the home, the school and the teaching, guiding and sacramental power of the Church will be used to the utmost.

Topics for Discussion With Special Reference to

LAY ORGANIZATION OF AND FOR YOUTH

1. *Every organization is a visible body. Every visible human body has a soul, which is its animating principle.*
   a. Why have some groups in the past been ineffective?
   b. Why have the members lost interest?
   c. What relation has the spirit of the apostolate to this failure?

2. *Everywhere is evident a resurgence for effective organization of youth. How may this movement be made effective?*
   a. In the individual youth.
   b. Through the family.
   c. Through the school.
   d. Through the Church and her sacramental life.
   e. Through the nation.

3. *Do the* 20,000,000 *Catholics in the United States not influence the life and thought of the nation even in proportion to their limited numbers?*
   a. If not, why?
   b. If not, how, through vitalized organization of youth of today, effect a remedy?
   c. How can we develop a future responsible citizenship through youth and youth organization?

4. *The activities of youth contemplate development along the lines of the intellectual; the recreational; the vocational.*
   a. What specific spiritual preparation is necessary in order to vitalize each of these fields?
   b. Why will such a social program express itself in the family, community and national life?
   c. What is meant by a Catholic culture?

5. *List all existing organizations of youth: for young men; for young women.*
   a. In the light of the foregoing, can their programs be made more effective?
   b. If so, would they attract non-members to existing organizations?
   c. Would additional organization be necessary in order to enlist all Catholic youth?
   d. What is the best plan to secure the interest of those who are non-members: young men; young women?

6. *"The whole Catholic body must be convinced that religion is to embrace all of life."*
   a. How may this fundamental principle be best presented to, and embodied in, all youth organizations?
   b. How would the recognition and realization of this truth affect youth and youth organization in the individual life of members and as a preparation for citizenship?

"CATHOLIC ACTION"—

ITS IMPORTANCE *to the* N.C.W.C. FAMILY

Some Thoughts With Reference to the Place of This Magazine in the Field of the Catholic Press and Its Use in the Work of Catholic Action

DURING Catholic Press Month, it would seem both timely and appropriate to discuss briefly CATHOLIC ACTION, calling attention to its particular function as official organ of the National Catholic Welfare Conference and of the National Councils of Catholic Men and Women and stressing its importance and usefulness to their affiliated groups and individual members in planning and carrying on locally approved programs of Catholic work.

CATHOLIC ACTION is in its seventeenth year of publication—this present February issue being Number 2 of Volume XVIII. The magazine came into existence in June, 1919, as the organ of the National Catholic War Council, predecessor of the Conference, and had for its title *National Catholic War Council Bulletin.* Later this title was changed to *National Catholic Welfare Conference Bulletin,* still later to *N. C. W. C. Review,* and finally in January, 1932, to the present challenging title—CATHOLIC ACTION.

The purpose of the magazine from the beginning has remained the same, viz., the promotion under the guidance of the bishops of the United States, united in their official organization—the N. C. W. C.—of all that pertains to the welfare of religion and the advancement of the well-being of the Catholic Church and of our beloved Country.

The steps taken by the Hierarchy through the N. C. W. C. for the unifying, coordinating and organizing of the faithful in works of Catholic Action, the actions and pronouncements of the members of the Administrative Board, N. C. W. C., and of its various episcopal committees, have been regularly reported in this magazine as have the services, publications and programs of the various departments and bureaus of the Conference for the information and guidance which they furnished for the presentation of the needs and opportunities of our common Catholic work.

Each year, following the annual meeting of the archbishops and bishops of the United States, CATHOLIC ACTION carries for the information of its readers the official proceedings of such meetings and resumes of reports of the episcopal chairmen of the several departments as submitted thereat. Naturally such information, emanating from the N. C. W. C. as the "center of multiple social activity," sustained and administered by duly elected representatives of the Hierarchy, has proved of inestimable value to clergy and laity alike in formulating and carrying on the work of Catholic Action in accordance with the desires of their respective ordinaries.

His Eminence, Cardinal O'Connell, pronounced our magazine "invaluable in carrying on those manifold works which our Holy Father has called Catholic Action," and His Excellency, Archbishop Hanna, for a decade and a half, chairman of the N. C. W. C. Administrative Committee, called CATHOLIC ACTION "the only organ we have to make known our common Catholic work." *Osservatore Romano,* impor-

"CATHOLIC ACTION'S" STUDY OUTLINES FOR YEAR AROUND USE

LISTED below is the 1935-36 series of monthly discussions, prepared by the N. C. W. C. Study Club Committee with representation from various departments of the N. C. W. C. for use of forums, fraternal societies, discussion groups, study club members, students, etc.; also lists of topics included in series published in previous years.

1935-1936 *Series*—CATHOLIC ACTION AND YOUTH. Proposed list of monthly topics: "Youth and the Eucharistic Congress"; "Youth and Catholic Education"; "Youth and World Peace"; "Youth and Today's Literature"; "Youth and Catholic Leadership"; "Youth and Moral Problems"; "Youth and Civic Life"; "Youth and Social Problems."

*1934-1935 *Series*—General Topic: CATHOLIC ACTION AND THE FAMILY. Topics discussed: (Oct.) "Catholic Thought on the Family and Its Needs"; (Nov.) "The Christian Home"; (Dec.) "Lay Organization and the Family"; (Jan.) "The Catholic Press and the Family"; (Feb.) "The Catholic Family and the Youth Movement"; (Mar.) "The Catholic Family and the Community"; (Apr.) "World Problems in Relation to Family Life"; (May) "The Family and Economic Life."

*1933-1934 *Series*—General Topic: CATHOLIC ACTION AND THE ECONOMIC CRISIS. Topics discussed: (Oct.) "Catholic Action and the NRA"; (Nov.) "Catholic Education and National Recovery"; (Dec.) "Catholic Lay Organizations in the Present Crisis"; (Jan.) "The Catholic Press and the Present Crisis"; (Feb.) "The Family in the Present Crisis"; (Mar.) "World Peace: How Achieve It; How Maintain It"; (Apr.) "Work of Evidencing Our Catholic Faith"; (May) "Bringing About A New Social Order."

1932-1933 *Series*—Available in a 92 pp. booklet entitled "Aids to Catholic Action" which includes the following: "Catholic Action"; "Catholic Education"; "Lay Organizations"; "The Family"; "The Catholic Press"; "World Peace"; "Evidencing the Faith" and "The Christian Way to Economic Justice."

***Note: Outlines mentioned above are available in back issues of "CATHOLIC ACTION"—20 cents per copy; $1.50 per series.**

tant Vatican publication, commenting on the purpose and usefulness of CATHOLIC ACTION, said some time ago: "A review which has always been in the forefront of the apostolate, which develops and operates under the Hierarchy of the Catholic Church in the United States, and which, since the appearance of its first number, has shown the influence of its new title (CATHOLIC ACTION), and which, with great study and love, corresponds to the responsibility that comes to it from that larger title."

CATHOLIC ACTION further records regularly the activities and interests of the various departments of the Conference, especially those of the National Council of Catholic Men and the National Council of Catholic Women, reporting resolutions of their national conventions, printing in full the most important and digesting others, for the information and guidance of their affiliated units. Likewise does CATHOLIC ACTION report official action taken by their respective executive boards and committees and keep before its readers the accomplishments and needs of the two most important responsibilities of the National Council of Catholic Women and the National Council of Catholic Men—the National Catholic School of Social Service and the Catholic Hour broadcast, respectively.

Not the least valuable part of each issue are the reports of what is being accomplished in the various dioceses by branches of the two councils and other federated groups. Their activities, methods, programs, committees, accomplishments, etc., however briefly recorded, are always of interest and not infrequently of inspiration to inexperienced groups seeking light and guidance for contemplated activities. Such reports are more important still as convincing and satisfying proof of the advantages accruing to local organizations in making themselves an integral part of the parent organization of the Conference for the purpose of aiding, stimulating and unifying the manifold activities of the Catholic Action Apostolate and thereby bringing about a more effective solidarity of the Catholic body.

In addition to serving as official organ of the Conference and its Lay Organizations Department, CATHOLIC ACTION regularly stresses the Catholic needs of the day and records the interests of the N. C. W. C. and its several departments in such fields as the following: Catholic life and Catholic action; education; press; legislation; lay organization; labor and industry; social service; immigration; the family; rural life; religious vacation schools; peace; study clubs; parent-teacher work; Catholic evidence; lay retreats; lay leadership; civic education; liturgy; dramatics; youth movement; recreation; etc. Needs, program and accomplishments in these fields are treated in feature articles and symposiums to which outstanding Catholic leaders contribute.

The practice in many organizations of having the contents of CATHOLIC ACTION regularly digested at their meetings has become quite widespread during the past several years.

Perhaps one of the greatest contributions of CATHOLIC ACTION is found in its analyses and advertising of the encyclicals and other pronouncements of our Holy Father, of the pronouncements of the Hierarchy of the United States, and the Administrative Board, N. C. W. C., of the numerous authorized N. C. W. C. publications, many in pamphlet form, presenting to the Catholic body the Catholic viewpoint on questions of vital, present-day importance. The Catholic position on such questions as "Education," "Christian Marriage," "Social Justice," "Youth," "Labor," "Peace," "Citizenship," "The Family," "Rural Life," etc., to mention only a few, are constantly kept before readers of CATHOLIC ACTION in one way or other.

According to reports reaching N. C. W. C. headquarters, a feature of CATHOLIC ACTION that has proved of extraordinary value to the laity has been the magazine's several series of study club discussions. These discussions, prepared by the N. C. W. C. Study Club Committee, with representation from the several departments of the Conference, and published monthly in CATHOLIC ACTION from October to May, inclusive, are intended for the information and use of forums, assemblies, fraternal organizations, parent-teacher societies, discussion groups, members of study groups, students and others. Listed in the boxed insert herewith is the material that has thus far been furnished through the medium of CATHOLIC ACTION and planned for the present study club season. It is admitted on all sides that publication of these outlines, and numerous related articles, help our laity in that religious, moral and intellectual training prerequisite to any useful part in the apostolate of Catholic Action. Many of these outlines have been published in *Our Sunday Visitor*, thus increasing their use and influence.

There is abundant testimony that CATHOLIC ACTION—"organ of our Common Catholic Work"—has proved useful to clergy and laity alike; that it has proved helpful to the interested Catholic both in his home and in his organization; that it has been found of everyday value in the school, society, parish and public library.

February—Catholic Press Month—presents an opportunity to every present subscriber to CATHOLIC ACTION to bring its benefits and services to the attention of those who may not now know of the N. C. W. C., its National Councils of Catholic Men and Women, and what, under the direction of our bishops, they are accomplishing in the promotion and realization of the aims of true Catholic Action. For definite suggestions, we respectfully refer our readers to the announcement on page 24 of this issue.

How many members of the N. C. W. C. Family will act upon the suggestions advanced therein and, putting them in effect, make them their own individual contribution in the realization of the aims of Catholic Press Month?

CURBING COMMUNISM IN THE UNITED STATES

(*Continued from page* 11)

office and others who have contact with this important question. We trust that these men and women will warn our young generation against the Young Communist International which is growing rapidly in the public high schools. Why our public officials fail to realize the danger from this source and to take positive action is evident proof that the Soviet propaganda is a most clever piece of work.

"It can't happen here." As I write I have before me *The Challenge*, a paper published by the Communist Party Unit of the Evander Childs High School in New York City where over 8,000 young minds are anxious to learn. Indeed, there is a challenge in every community.

In conclusion, let me state that from the start we placed our school under the protection of Divine Providence. We did not know how our dream would materialize. At this time we have written a hurried account of the fact. With God's grace we shall continue our humble efforts to teach the gospel of the Christian social order and to help "to reestablish all things in Christ."

"THE CATHOLIC PRIESTHOOD"

This latest encyclical of His Holiness, Pope Pius XI, is available in pamphlet form at N. C. W. C. headquarters.

Prices: Single copy, 10 cents; 50 copies, $2.50; 100 copies, $4.50.

Also available: Encyclicals on "Catholic Action," "Christian Education of Youth," "Christian Marriage," "Church and Mexico," "The Light of Truth," "St. Francis of Assisi," "Reconstructing the Social Order," "Sacred Heart and World Distress," "True Religious Liberty." Prices same as above.

Address orders to Publications Department, N. C. W. C., 1312 Massachusetts Avenue, N. W., Washington, D. C.

N. C. C. W. Extends Committee System as Miss Williams Visits Headquarters

THE president of the National Council of Catholic Women, Miss Katherine R. Williams, of Milwaukee, Wisconsin, paid her first official visit to national headquarters during January, where she conferred with members of headquarters staff.

Of primary importance was the discussion regarding the national committee system, which was established several years ago, to act as a framework for the activities which the council fosters. Diocesan presidents are asked to name a diocesan chairman to act on each of the committees, with the exception of those which are termed "special."

This year, the scope of these national committees has been increased through the invitation to seventeen affiliated national organizations to appoint a member to act on any of the committees which would have interest because of the activities of their respective groups.

In the February *Message to Affiliated Organizations*, Miss Williams calls attention to the purposes for which the committee channels were established, stating them to be: "(1) Concreteness of program; (2) Preparation of outlines, bibliographies and other material; (3) Interchange of experiences; (4) Reports of progress and accomplishment; (5) Mutual consultation on difficulties, new problems, etc.; and (6) Finally elimination of overlapping, clogging the work at headquarters, or preventing proper inter-activity because of inaction of representatives of organizations on national committees."

Chairmen for 1936 and their respective committees are as follows:

Organization and Development, Mrs. Earl R. Reynolds; Study Clubs, Mrs. W. I. Grubb; Extension of Religious Education, Mrs. Thomas Dignan; Immigration, Miss Mary Coughlin; National Catholic School of Social Service, Mrs. R. K. LeBlond; Industrial Problems, Miss Cecilia Yawman; Catholic Parent-Teacher Associations, Mrs. W. M. Hotz; Family and Parent Education, Mrs. T. J. Horrigan; International Relations, Miss Katherine R. Williams; Youth, Miss Anne Sarachon Hooley.

All of the chairmen are members of the national board of directors with the exception of Miss Hooley, past president of the organization. The Committee on Girls' Welfare has been absorbed by the Youth Committee.

The Committee on International Relations is new; likewise the Committee on Family and Parent Education which until this year was composed only of experts in this field and not organized on a diocesan plan.

Special committees include those on Finance, of which Mrs. Thomas P. Ryan is chairman; Representation, Miss Anna Dill Gamble; and Ways and Means (N. C. S. S. S.), Mrs. Arthur F. Mullen.

The executive committee of the board of directors will meet in Chicago, February 8 and 9.

Meetings, Activities and Interests of N.C.C.W. Groups

THE wide range of activities incorporated in the programs carried on by fifty-three diocesan councils of the National Council of Catholic Women, through their component groups, is indicated by the correspondence and reports which come daily to national headquarters.

Due to very limited space in CATHOLIC ACTION *it is virtually impossible to give publicity to these programs except in a general way when reporting diocesan meetings. This month, however, an endeavor is made to report briefly some activities which have come to the attention of national headquarters recently. They may be suggestive to those seeking to enlarge their programs, as well as proof of the wholehearted participation of Catholic women in the work of the Church in this country.*

DIOCESE OF SCRANTON, PENNSYLVANIA

DEVELOPMENT of the organization program carried on by the Scranton Diocesan Council of Catholic Women in the diocese since the inception of the council in July, 1934, was the subject of discussion at a special meeting of the nine deanery presidents, their deanery chairmen of organization and assisting chairmen, held January 4 in the council headquarters at Scranton. Miss M. Pauline Casey, diocesan president, and member of the board of directors of the National Council of Catholic Women, was hostess.

The meeting, which was called for the purpose of acquainting the newly appointed co-chairmen of organization with the council work, was featured by reports of nine deanery presidents who will strive during the next three months, before the second quarterly March meeting of the diocesan board, to effect one hundred per cent organization of every parish in the diocese and interparochial groups.

Notable among the reports presented was that of Miss Loretta Weis, of Wilkes-Barre, president of the Northeast Luzerne Deanery, which is the largest in the diocese, who stated that the fifty-six parishes in her deanery are now functioning perfectly. The deanery has been sub-divided into eight groups with active chairmen and assisting chairmen in each district. A speakers' bureau has been established and ten speakers are available to talk on the council's program. The chairmen of the other deaneries decided to adopt this plan of sub-division.

Other deanery presidents to report included: Miss Marie Scanlon, Pike-Monroe Deanery; Miss Susan Gough, Southeast Luzerne Deanery; Mrs. L. P. Monks, Lycoming-Tioga Deanery; Mrs. Anthony J. Conaboy, Lackawanna-Wayne Deanery; Miss Mary Gilday, West Luzerne Deanery; Mrs. M. F. Drooney, Susquehana-Wyoming Deanery; and Mrs. Anna McDonough, Scranton Deanery.

Mrs. E. W. Prophet, of Wilkes-Barre, diocesan chairman of organization, presided during the business session which was opened by Miss Casey. Mrs. Prophet urged the women to make a thorough canvass of their respective districts and to take the *Monthly Message* of the national council and CATHOLIC ACTION into each unit meeting for study.

DIOCESE OF TOLEDO, OHIO

THE Toledo Diocesan Council of Catholic Women was amply rewarded for its labors during the past year by the words of praise of the Most Reverend Karl J. Alter, Bishop of Toledo, when he addressed them December 16.

"You have not merely discussed problems; you have accomplished much," he declared.

The activities which received the special praise of His Excellency were: the efforts in behalf of legislation for state aid for parochial schools; the educational campaign to impress upon our people the fact that the right to educate children rests primarily with the parents and not with the State; the promotion of the *Catholic Chronicle*, official Catholic paper of the diocese; support of the Legion of Decency; and the formation of study clubs.

The Rev. M. J. Doyle, diocesan moderator, pointed out the type of spirit that is necessary for those who would enlist in the cause of Catholic Action.

Mrs. E. F. Brucker, Sr., president of the diocesan council, presided. Other speakers included Mrs. George N. Fell.

In promoting its study club program, the Toledo Council of Catholic Women, Toledo Deanery, found difficulty in securing the necessary Catholic reference books in the public libraries. They at once appointed a Library Committee to contact the Catholic colleges within the deanery in an effort to secure permission to use the college libraries. The college librarians were also invited to serve on the council's library committee. Their request met with every success.

DIOCESE OF SEATTLE, WASHINGTON

AN interesting and comprehensive report of the national convention at Fort Wayne was given at the quarterly board meeting of the Seattle Diocesan Council of Catholic Women by the diocesan president, Mrs. Albert L. Barrett.

The board also heard reports of the diocesan council work in the four deaneries: Central, Western, Northern and Southern, and discussed the activities carried on under the direction of the council: Seminary aid, Catholic P.-T. A., study clubs, rural religious aid, and Americanization. The Youth Movement was discussed as a possible future activity.

DIOCESE OF LOS ANGELES AND SAN DIEGO, CALIFORNIA

MEMBERS of the Los Angeles and San Diego Diocesan Council of Catholic Women were guests of the Catholic Woman's Club in Los Angeles, on January 15. Mrs. Harriet Fleming, president of the diocesan council was guest speaker and addressed the gathering on "The Scope of a United Catholic Womanhood."

Rt. Rev. Msgr. Thomas J. O'Dwyer, chaplain; Dr. Anna E. McCaughey, member of the board of directors of the National Council of Catholic Women, and Miss Grace Stoermer, finance chairman, were among the honored guests. Mrs. Stephen G. Snuggs presided.

His Excellency, the Most Reverend John J. Cantwell, Bishop of Los Angeles and San Diego, addressed the Los Angeles County Council recently on the obligation of Catholic women to make their influence felt in the community in which they live. He emphasized especially the need for aiding the younger generation to develop a preference for things worth while. "Each one can influence others," stated the bishop. "Use your power, your strength, to teach young people. Help a generation of young people to prefer things worth while to those material and fleeting—things of eterity to things of time."

Mrs. George L. Reynolds, county president, presided.

DIOCESE OF PORTLAND, OREGON

A SUMMARY report of the Portland Archdiocesan Council of Catholic Women since its organization ten years ago, tells of the splendid work being done through its free dental clinic for needy children in Catholic schools.

The report gives special mention to the work of St. Ann's Charitable Society in the Portland Deanery, which has been carried on in an extensive program for the less fortunate over a period of forty-four years. Mrs. P. J. Flynn has been president of the society since its organization.

Mrs. George S. Driscoll was elected president of the archdiocesan council at its last annual meeting.

DIOCESE OF DES MOINES, IOWA

PRACTICALLY all of the diocesan councils include some program which fosters adult education through the medium of the study club. Groups are operating in each of the four deaneries of the Des Moines Diocesan Council, with membership ranging from 10 to 300 members. In the smaller places within the Des Moines Deanery, the family forms the unit for membership. Some of the clubs in various parts of the diocese are for girls of grammar and high school age. The subjects are both religious and secular, with the majority selecting topics which will aid them in securing a better understanding of their faith, and the knowledge with which to propagate it.

Mrs. L. E. Sinner, diocesan president, in a letter addressed to headquarters recently states: "In connection with the study of the Life of Christ, several clubs are also studying Catholic Art, Religious Pictures, and the Lives of Painters, etc. Some have a question box. Someone in the group answers if possible; if not, questions are referred to the pastor or looked up by a member of the club."

DIOCESE OF BUFFALO, NEW YORK

DURING the past year, the study club work in the Diocese of Buffalo, under the leadership of Miss Charlotte Meagher, diocesan study club chairman, has established a record that would be difficult to surpass. Hundreds have attended each of the five public demonstrations for the purpose of showing how a study club may be organized and carried on. A recent letter from Miss Meagher states: "I am planning for a forum. I hope to have each leader rise, give the name of her club, number of members, time of meetings, number of meetings held thus far, and the subject studied. Then I should want a member designated by her club to give in one minute the most interesting bit of information she could gather about her club's work. . . . Ten minutes for questions from the audience, ten minutes for a talk by our Moderator and a brief demonstration (about thirty minutes).

"We held a meeting of study club leaders on December 5 which, in spite of its being the eve of the First Friday, brought out some hundred and eighty people. Our telephone squad called every pastor and asked him to send a representative. All expressed interest and regret where they could not attend because of confessions, and many sent representatives. . . . I know of three groups started since the meeting.

"One of our pastors has volunteered to show vestments, altar linens and vessels to all study club members and their friends in his Church on Sunday afternoon, January 25. He will give Benediction after the exhibition.

"Our two Greek Rite parishes sent representatives to the meeting, and the wife of one of the pastors telephoned me the next day to thank me for inviting her. She said: 'Now I can go ahead with my Sodality girls because I understand how'."

A study club program is also being launched in certain of the Negro parishes.

Six hundred attended a luncheon, which was followed by a demonstration of a study club in action, presenting the historic, religious and political situation in Mexico.

An advisory committee of five, a telephone squad of twelve and a committee of fifty work with Miss Meagher in promoting this program throughout the Buffalo Diocese.

DIOCESE OF WHEELING, WEST VIRGINIA

AT the reorganization meeting of the Wheeling Diocesan Council of Catholic Women, held in the fall, His Excellency, the Most Reverend John J. Swint, Bishop of Wheeling, designated study clubs as one of the three projects which he wished promoted by the Diocesan Council of Catholic

Women. A new impetus has been given the work through the appointment of Miss Lewis Logan, of Parkersburg, as diocesan chairman. Miss Mayme G. Carey, diocesan president and member of the board of directors of the National Council, recently visited Parkersburg to discuss programs and as a result three groups have been formed: the Catholic Daughters of America, the DeSales Heights Alumnae Association and the Sodality of the Blessed Virgin.

The work throughout the diocese has grown apace.

DIOCESE OF LEAVENWORTH, KANSAS

ORGANIZED in 1896 and functioning continuously since that time, is the record of which the Catholic Literary Club of Leavenworth may well be proud. Travel, art, famous Catholic Churches and Shrines, Madonnas, music, drama, poets, authors, our Government, prominent statesmen, economic questions have been studied by its members.

The group sponsors a yearly scholarship to Immaculata High School, Leavenworth.

Also in the Leavenworth Diocese is the Spalding Reading Circle, Topeka, Kansas. Organized in 1893, the group has studied Catholic Literature, Catholic current events, art, social service and the Life of Christ. Their charity work has been a help to many of the poor of Topeka. The meetings originally held in the afternoon, were changed to the evening in order that the young business women might become members.

Among the activities which the Leavenworth Diocesan Council sponsors is an annual oratorical contest. This has proved an invaluable aid in bringing about a better understanding of the council's work—both national and diocesan—as the subjects are limited to the various phases of Catholic Action which come within its scope.

PROVIDENCE, RHODE ISLAND

AN exceedingly interesting study club has been organized in Providence by the director of Catholic Charities, Rev. Joseph J. Lamb. Composed of 25 regents of the Daughters of Isabella throughout the State, the group will meet once a month to discuss "diocesan institutions in the diocesan program of social service."

Father Lamb writes, "From the enthusiasm and willingness to work and study displayed at the first meeting, I feel that the study club will be a success. We are not attempting to give too much theoretical study immediately, confining our system in the beginning to a study of the history and purpose of the various institutions, which study does not require a great amount of technical knowledge on the part of those making the study. At the same time there will be discussions concerning the general historical development of Catholic institutions in the country. As we proceed with our historical study, I hope to have the members gradually acquire a real interest in the social problems which they will encounter in their contact with the various institutions. In this way they are more likely to acquire a desire for more knowledge along social lines, while if they started in immediately with a study of the theoretical side of social problems they might find it a little too heavy."

The points which will be studied in connection with each of the diocesan institutions include: Purpose and history—service rendered to community; building and staff; intake policy—length of residence; religious and moral training; medical program; educational program; recreational program; visiting, placing out and adoption policies; financial—cost of operating institution. Each subject will be studied as it applies to all of the institutions before going on to the next.

DIOCESE OF RENO, NEVADA

THE Catholic Literature Committee of the Reno Diocesan Council of Catholic Women, under the chairmanship of Mrs. H. W. Keating, of Elko, Nevada, has outlined a program which should aid greatly in the circulation of Catholic literature throughout the diocese. Committees are being formed in each of the deaneries composed of a chairman and two representatives from each parish.

The suggestions submitted by the chairman include: visiting Catholic homes to obtain a list of newspapers, periodicals (both Catholic and secular) subscribed for or regularly read in each home; securing lists of all women who will promise to spend fifteen minutes a day on spiritual reading; urging subscriptions to the diocesan paper; inviting the pastor to give a talk on the value of Catholic literature and the need for parents to supervise the reading of their children; establishing Catholic book shelves; redistributing Catholic literature to hospitals, libraries, C. C. C. camps, etc.; cooperating with study clubs in creating a greater interest in clean literature; and reciting daily a prayer that the efforts of the committee may be fruitful.

DIOCESE OF ALBANY, NEW YORK

A COMMITTEE of the Albany District Council of Catholic Women, with the cooperation of the Knights of Columbus, was successful in placing a number of Catholic periodicals on newsstands in prominent places throughout the City of Albany. The committee saw that the magazines were placed where people could see them readily and that they were changed every week promptly so that the latest issue was available. The entire membership of the council was enlisted to create a demand for the magazines.

DIOCESE OF HARTFORD, CONNECTICUT

SUPPLEMENTING the work of the Diocesan Social Service Bureau at Hartford, is the fine program carried on in behalf of inmates of institutions throughout the diocese by the councils of Catholic women in the various cities.

Notable among these is the work of the Meriden Council of Catholic Women in behalf of the tubercular children at Undercliff, a state sanitorium about two miles from the center of Meriden. The Council has provided religious instruction at the institution for fourteen years and some of the original teachers are still going each Sunday from September to June to bring God closer to these little members of His flock who need His love and consolation so sorely. The altar and the necessary equipment for celebrating Mass, a Christmas crib and a gold Communion set for the last Sacrament and for those unable to attend Mass have been provided through donations of council members. Christmas and Easter parties are annual events which delight the children.

The Mothers' Circle of the Meriden Council, which has done notable study club work along family and parent education lines, celebrated the feast of the Holy Family by going to Holy Communion with their families on that day.

Mrs. Thomas J. Horrigan, second vice president of the National Council of Catholic Women, has been an untiring leader in the work of the Meriden Council for many years.

DIOCESE OF GALVESTON, TEXAS

CATHOLIC participation in the celebration of the Texas Centennial was discussed by His Excellency, the Most Reverend C. E. Byrne, Bishop of Galveston, at the annual convention of the Galveston Diocesan Council of Catholic Women held at Galveston, December 3 through 5.

His Excellency stated that the major Catholic event in connection with the Centennial will be a Solemn Pontifical Field Mass on the San Jacinto Battlefield, just outside of Houston, on April 21, 1936, the one hundredth anniversary of the battle which won for Texas her independence from Mexico. The Bishop outlined the part he wished the members of the diocesan council to take in the celebration.

A formal reception at the home of Bishop Byrne on the opening evening, a banquet on December 4 and the closing session and Benediction of the Most Blessed Sacrament at St. Mary's Orphanage, were high points of the meeting.

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Interesting Examples of N. C. C. W. Activities

Milwaukee, Wisconsin—The establishment of Catholic libraries and the providing of Catholic books for the shelves of public libraries has been a noteworthy work of many diocesan councils and member organizations.

The Milwaukee Archdiocesan Council of Catholic Women has a total of more than one thousand volumes promised to its Archbishop Stritch Jubilee Collection in the Milwaukee Public Library.

Bridgeport, Connecticut—The Catholic Study Club of Bridgeport, Conn., has placed more than twenty volumes on the shelves of the public libraries in Bridgeport and the adjoining town of Stratford. The splendid cooperation of the library officials is praised in a report submitted by the Rev. Laurence W. Doucette, the group's spiritual director.

Schenectady, New York—Plans are being perfected by the Catholic Daughters of America in Schenectady, N. Y., for opening a library room in their club house. The books will be available to all those desiring to borrow them. Miss Beatrice Sullivan is in charge of the project. A similar plan is being developed in Ogdensburg, N. Y.

Berkeley, California—A story which is probably unique in the annals of the council is told in a letter from Mrs. P. W. Alston of Berkeley, Calif. Mrs. Alston, with the aid of her family, has established a Catholic library in her own home. Originally designed to meet the needs of her family consisting of herself, her husband, and six children ranging in age from 9 to 20 years, the library is now serving a whole community. Mrs. Alston writes: "Our priests have borrowed books and loaned magazines. We have had several visitors each week and the books are circulating already among about twenty-five Catholics with a new visitor or so each week. We are charging 10 cents a week. New volumes are purchased with the receipts." In closing she says, "We are having the time of our lives in a very elite society—that of Catholic authors and readers."

Concord, California—The San Francisco Archdiocese may be proud too of the work of Miss Catherine Barrington, history and French teacher in a high school at Concord, California, who, four years ago, established the Concord Book Club. The group, which is composed of both men and women, discusses the books which Miss Barrington selects. Her sources are the Donohue Library in San Francisco, a Catholic library; the Paulist library; and her own library.

Catholics who do not care to be active members, often drop in to enjoy the meetings. Others who do not come to the meetings, take advantage of the opportunity to secure the loan of Catholic books. The active members have been inspired to start reading projects in other communities.

Cleveland, Ohio—In line with the movement for Adult Education are the many splendid lecture courses conducted under the auspices of the diocesan and deanery councils. The fourth annual lecture course of the Akron Deanery Council of the Cleveland Diocesan Council opened November 18 with a lecture by Dr. George H. Derry, Ph.D., president of Marygrove College, Detroit. Dr. Derry spoke on "The Mystery and Magic of Money—Sound and Unsound." Other lectures in the series include: William Franklin Sands, "The Church in Mexico;" Parker T. Moon, Ph.D., Columbia University, "The European Situation;" Frederick Paulding, Litt.D., in a dramatic recital of Molier's "The School for Husbands."

Mrs. James G. Kramer is president of the Akron Deanery, and Mrs. A. F. O'Neil is chairman of the lecture series.

St. Augustine, Florida—With the approval of the Most Rev. Patrick Barry, Bishop of St. Augustine, the St. Augustine Diocesan Council is already at work in their plans for a campaign to secure the cooperation of business houses in Florida in closing on Good Friday in observance of the *Tre Ore*.

Mrs. George P. Coyle, of Jacksonville, is chairman of a committee to work toward this end. Sub-chairmen will be appointed in each deanery.

El Paso, Texas—Many diocesan councils have cooperated with the government officials in providing religious articles for the Catholic boys in Civilian Conservation Corps camps. The El Paso Diocesan Council reports that rosaries, small prayer books, scapular medals and other medals have been supplied to those Catholic boys who wished them in the Fort Bliss District. It is estimated that 1,600 Catholics are enrolled in this district.

Reno, Nevada—The Reno Diocesan Council recently reported plans to supply the Civics Catechism, published by the National Catholic Welfare Conference, to groups within the C. C. C. camps in Nevada.

Santa Fe, New Mexico—Plans for the organization of the Confraternity of Christian Doctrine throughout the Santa Fe Archdiocese are being perfected. Miss Clara Berchtold, who served three years as president of the Santa Fe Archdiocesan Council of Catholic Women will act as chairman. Mrs. O. N. Marron is the council's president at this time.

Rochester, New York—The Rochester Diocesan Council has pledged its wholehearted cooperation in the plans for the establishment of the Confraternity of Christian Doctrine in the parishes throughout the Diocese.

Miss Miriam Marks, executive secretary of the National Confraternity of Christian Doctrine, is assisting the Rev. John M. Duffy, diocesan director.

Portland, Maine—Mrs. Margaret Scanlon, diocesan chairman of study clubs for the Portland Diocesan Council of Catholic Women, spent several days at the headquarters of the National Council of Catholic Women recently planning her work for the coming year.

DIOCESE OF GALVESTON, TEXAS

(*Continued from page* 21)

Of especial interest during the convention were the greetings from the Holy Father bestowing his Apostolic Benediction upon the gathering; the proposed activities with reference to Catholic youth and the Confraternity of Christian Doctrine; the endorsement of the work of the diocesan institutions; the promotion of study clubs and reading of Catholic literature; the pledge of continued support of the Legion of Decency in its campaign for better motion pictures; the promise of further effort to increase the Catholic clerical student fund, the endowment fund for the diocesan seminary, and the unqualified support of the diocesan program as approved by Bishop Byrne.

Mrs. Lucian R. Carroll succeeds Mrs. Sarah B. Morris as diocesan president. Other officers are: Miss Irene Rickert, recording secretary; Miss May Q. Garthar, corresponding secretary; Mrs. H. P. Barry, parliamentarian; Mrs. Dan J. Holland, treasurer; Mrs. George Willrich, auditor. Mrs. Florence Konz is legislative chairman and Miss Catharine Rick, publicity chairman.

N. C. C. W. YOUTH PROGRAM

Catholic Students' Mission Crusade

THROUGH its newly organized Youth Committee which will absorb and expand the work of the former Girls' Welfare Committee, the National Council of Catholic Women plans to foster activities for Catholic youth wherever an opportunity is presented.

During the council's recent national convention, at the session devoted to "Youth," a series of reports were given by young girls under the subject "Youth Speaks for Itself." With the thought that a brief resume of the work of some of these groups already fostering activities for youth, may aid Catholic groups to select the program best suited to their respective environs, it is planned to publish each month, as space permits, something of their organization.

The following information pertaining to the Catholic Students' Mission Crusade is taken from the address of Miss Bonnie Muldoon of Fort Wayne, Ind.

Organized in 1918, the Catholic Students' Mission Crusade was raised to the rank of a pontifical society in 1925 by His Holiness, Pope Pius XI.

As the name implies, the members must be Catholics regularly enrolled in any type of educational institution or graduates of such institutions. The general purpose of the units as the individual groups are called, is to promote among Catholic students prayer, study and sacrifice for the missions.

Individual branches of the crusade are called: Junior units (in grade school); Senior units (in high schools, colleges, etc.); and Veteran units (out of school). At the beginning of the year 1935 there were 1,013 Senior units, 1,744 Junior units and 40 Veteran units in the Crusade.

Rev. Edward A. Freking was recently appointed secretary of the organization, succeeding the Very Rev. Msgr. Frank A. Thill, now chancellor of the Archdiocese of Cincinnati. Monsignor Thill will retain his interest in the Crusade serving as executive counsel. The organization maintains national headquarters at Crusade Castle, Cincinnati, where requests for additional information may be forwarded.

Notes of the Service School

THE first semester of the year 1935-1936 is drawing to a close. Forty-eight students have been enrolled in the full-time course and 31 special students in evening classes. How widespread the interest and the influence of the school is attested to by the fact that 70 different colleges are represented in this group.

Another interesting trend to be noted is the proposed establishment of schools of social work in Latin-America. Request has come to the school from two Latin-American countries concerning graduates who might be willing to go to South America to aid in the organization of social service schools there. Request comes, too, for information concerning possible Latin-American scholarships. It would mean much to this whole program if the school were in a position to offer scholarships for Latin-American students, who might be prepared to go back to work with their own people.

In the interim between opening of the second semester and closing of the first the annual retreat will be given. The retreat master this year is Reverend Thomas Ryder, C.S.P.

There was great rejoicing during the holidays that Rev. Dr. Francis J. Haas was able to spend some days at the school. He is very appreciative and enthusiastic over the fine response on the part of the National Council of Catholic Women to the appeal made for the school at Fort Wayne. Mrs. Arthur Mullen, who is chairman of the Special Committee which has in hand the plan initiated at the convention for securing contributions to the Maintenance Fund, is busily engaged in finding 100 women who will pledge $1,000 personally, or secure pledges to that amount. The 16 women who have pledged themselves were noted in the January issue of CATHOLIC ACTION. The committee will greatly appreciate advice and suggestions. Associated with Mrs. Mullen are Mrs. W. F. Connolly, of Detroit; Mrs. Frederic Murphy, of Minneapolis; Mrs. Florence Skae, of Detroit; Miss Mary G. Hawks, of Washington; and Mrs. Minerva Boyd, of Chicago.

It is proposed to enlarge the committee by the addition of persons specially interested. During the current month, the following pledges have been paid:

Mrs. C. M. Walsh, Cuyahoga Falls, Ohio, $1,000; Mrs. Arthur F. Mullen, Washington, D. C., $200, on account; Miss Margaret T. Lynch, Washington, D. C., $100; Mrs. Thomas Follan, Lafayette, Ind., $50.

Additional contribution: Mrs. Anita Youngman, Washington, D. C., $10.

PRAYER FOR CIVIL AUTHORITIES

Sent Out by N. C. C. W.

ON THE eve of the assembling of Congress, the National Council of Catholic Women sent out its members a leaflet containing excerpts from the "Prayer for Our Civil Authorities," composed in 1800 by Archbishop John Carroll.

Announcement of the leaflet is contained in the *N. C. C. W. Monthly Message*, which says of Archbishop Carroll:

"He worked with the founders of the Republic. Catholics treasure the prayer Archbishop Carroll composed in 1800. The need for it today is as great if not greater than it was then. We enclose a copy of that part of the prayer which is concerned with civil authorities.

"During the coming days when vital issues are at stake in legislative halls and executive offices, this prayer may very appropriately be read together at our meetings and repeated daily by us as individuals that God may continue to bless our beloved country, that she may be in the future as in the past a 'torch bearer for the nations.'"

The text of the prayer follows:

"We pray Thee, O God of might, wisdom, and justice, through Whom authority is rightly administered, laws are enacted, and judgment decreed, assist, with Thy Holy Spirit of counsel and fortitude, the President of these United States, that his administration may be conducted in righteousness, and be eminently useful to Thy people, over whom he presides, by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of Thy divine wisdom direct the deliberations of Congress, and shine forth in all the proceedings and laws framed for our rule and government; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge, and may perpetuate to us the blessings of equal liberty.

"We pray for His Excellency, the Governor of this State, for the members of the assembly, for all judges, magistrates, and other officers who are appointed to guard our political welfare; that they may be enabled, by Thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

"We recommend likewise to Thy unbounded mercy all our brethren and fellow citizens, throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance of Thy most holy law; that they may be preserved in union, and in that peace which the world cannot give; and after enjoying the blessings of this life, be admitted to those which are eternal."

Through the cooperation of affiliated national organizations many of whom have ordered sufficient copies to send to their members, the prayer has had wide distribution. Copies are available on request to the National Council of Catholic Women.

A Message to our Subscribers

In Connection With

National Catholic Press Month

Dear Subscriber:

February, 1936, is a time set apart by our bishops for promoting the extension and influence of our Catholic Press and for all that term comprehends.

"Anything you do for the Catholic Press," says Our Holy Father, Pope Pius XI, "I will consider done for me personally."

In accordance with this invitation and assurance, loyal Catholics will work during Catholic Press Month for their own diocesan paper as well as for those Catholic publications which represent their broader individual Catholic interests.

You, as a member of the N.C.W.C. family, through your reading of its official organ, CATHOLIC ACTION, and practical support of the work for which it speaks, know the policy, aims and objectives of the N.C.W.C. as expressed through our magazine. If through CATHOLIC ACTION you have advanced in a knowledge of the Catholic Action Apostolate and profited through your cooperation with the N.C.C.W. or N.C.C.M., why not take advantage of the opportunity offered by Catholic Press Month to introduce CATHOLIC ACTION and all for which it stands, by soliciting or donating a subscription, to some interested person who would eventually derive the same benefits you are now getting through your connection with the Lay Organizations Department, N.C.W.C.?

By so doing, you will, of course, help our magazine. More than that, however, you will help yourself and personally contribute to the advancement of the Catholic Action Apostolate.

Why not act at once as suggested in the appended coupon?

Faithfully yours,

EDITOR, CATHOLIC ACTION.

P.S. An article, printed on pages 17-18 of this issue, explains what CATHOLIC ACTION means to the cause of our common Catholic work.

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